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American Baptist Board of Foreign Missions.

Siam.

ANNUAL REPORT OF THE MISSION AT BANGKOK.

Mr. Goddard, in behalf of his associates, has submitted to the Board the following report on the mission at Bangkok, for the year ending Jan. 1, 1841. Intelligence, it will be perceived, has reached us from this mission several months later than the date of this report; still it is in season, inasmuch as the next report cannot reach us under four or five months from this date, and it will be found to be highly interesting to all who may wish to learn the actual state of the mission.

As another year has now drawn to a close, you will of course expect from us some account of our labors, and of the success which has attended them. And here it becomes us most gratefully to acknowledge the good providence of God in sparing the lives of us all,* and in bestowing on us such a degree of health, that with comparatively few exceptions, we have been able to devote ourselves incessantly to our labors; and especially, that now we may close the old, and commence a new year without the voice of sickness being heard among us. During the past year we have felt our hands much weakened by the absence of our beloved br. Jones, and our endeared sister Reed. We hope, however, that the former, having accomplished much for the promotion of our cause in America, is already on his way to our assistance; and we fondly cherish the expectation of greeting with him other brethren and fellow laborers who shall have been sent to our relief. We at the same time deeply sympathise with

our beloved sister Reed, both in the providence which called her to leave her chosen field of labor, and especially in that which since her departure has broken off the last bud of hope, and left her to return *alone* to her native land. Surely she may be ready to say with Naomi, "Call me Mara, for the Lord hath dealt very bitterly with me." We hope however she will have much occasion to speak even of mercy and to say, "he hath done all things well." We doubt not that she will receive both from the Board and also from the churches all the sympathy due to one who formerly left all that the youthful heart holds dear, in obedience to the call, "Go teach all nations," and who, after having labored for a time, and been bereft of her husband and children, enfeebled in health, and broken in bodily constitution, has reluctantly, and with tears, yielded to a call in the providence of God no less plain and decisive than the former, to return to her native land. Though our ranks have been thus thinned, we have endeavored to hold on our way, and have to some extent experienced the fulfilment of the promise, that such shall wax stronger and stronger, in the arrival of br. and sister Goddard from Singapore, (Oct. 16th,) as well as in the other blessings with which a kind providence has crowned our labors.

The Siamese department—Public worship.

In the Siamese department during the past year, daily morning worship and one regular service on the Sabbath have been sustained in the chapel by br. Davenport; the average number of attendants at the former has been about 15, and at the latter 20 and 30 adults, beside the children of the

* Mr. Slafter died on the 7th of April following.—ED.

school. Br. Slafter has also, during the last half of the year, maintained morning and evening worship at his house attended by those in his employment, and others who occasionally call.

Printing and distribution of the scriptures and tracts.

The printing, binding, and foundry establishments have continued through the year in successful operation, and editions of the following tracts in Siamese have been printed, viz: The Gospel by Matthew and by Mark; The Acts; Sermon on the Mount; Parables of Christ; History of Daniel; also that of Moses and Joseph; and a broad sheet containing a parable by Mrs. Jones; beside a Siamese and English Vocabulary. These tracts have been distributed to persons calling at our houses, from five to fifty, with an average of perhaps fifteen daily. Br. Davenport has also gone out regularly on the Sabbath, and distributed tracts, assisted by the men employed in the printing office. Br. Slafter and wife have also usually spent a portion of the Sabbath in like manner. Four or five hundred tracts have thus usually been distributed on every Sabbath. Beside this, in March brethren Davenport and Slafter made a northern tour of one hundred miles to Phra Bat, the strong-hold of paganism, where they profess to show a footstep of their god, Gaudama. This journey occupied six days, and about three thousand Siamese, and half as many Chinese and Peguan tracts were distributed at the numerous villages which line the banks of the Meinam.

In September, br. Slafter, in company with br. Buel of the General Assembly's Board, made a western tour of one hundred miles in six days, and distributed about three thousand tracts, one third of which were Chinese and Peguan.

In November br. Slafter and wife made a northern tour, passing up the Ta-Chiu (a river a little to the west of the Meinam) and returning down the Meinam. They were absent eighteen days, and distributed between three and four thousand tracts. In Dec. br. Davenport visited several places on the N.E. coast of the Gulf of Siam, and then directed his course for Siri point on the N.W. coast, but was driven ashore by several adverse circumstances, about fourteen miles this side of the place of their destination—and detained there for several days. This

however in the end seemed a favorable providence, for he found the place a central point, where he met persons from several neighboring villages, and found that they were so anxious to obtain tracts that in some instances the few books which had found their way to those regions were bought, at from thirty to fifty cents apiece. In this place br. D. distributed about three thousand tracts. If indeed it was the hand of the Lord that forced him to stop here contrary to his intentions, we may hope that the ground was prepared, and that the seed thus sown will spring up, and bring forth much fruit. Br. D. was absent eleven days, and distributed about seven thousand tracts, one fourth of which were Chinese. Beside the above tours, br. and sister Slafter have just gone on an eastward tour, the results of which will be laid before you at a future time.

In all these tours the brethren have experienced much of the good providence of God, and have met many interesting circumstances, which will be more fully laid before you in their journals. They have also done much to explore the country, and have become fully satisfied that here is a broad field, and room for many laborers, and that *great, very great* multitudes of souls are perishing for want of the bread of life. Rumors have recently gone abroad that the king intends to put a stop to these tours, and that he has already issued orders to have the men who assist in our conveyance whipped. We have not however yet received any orders from the king, and have reason to believe that the reports were started by some enemy to the cause of Christ. We trust the truth will be spread abroad over the whole kingdom, and that the power of man will not be able to prevent it from operating to the salvation of many souls.

Operations of the school.

The Siamese school has continued through the year under the care of Mrs. Davenport. The average number of scholars has been six, present number five. They are instructed in reading and writing Siamese; and in reading, writing, arithmetic, and geography, in English. Most of them understand English sufficiently to join in reading at family worship. In arithmetic one (who is about sixteen years of age) has advanced as far as simple proportions; the others have not gone beyond the first three simple rules.

Reflections on this department of the mission—First Siamese convert.

Such is a brief outline of our labors in the Siamese department. Nor have these labors, feeble as they have been, proved entirely unsuccessful. Much has certainly been accomplished in the general diffusion of so large an amount of religious knowledge by means of tracts, which have been carried to almost every part of the empire, and by conversations which have been held with persons belonging to almost every part of the country. Besides this, there are large numbers of Siamese who have been connected with us as teachers, laborers, domestics or scholars, who have regularly attended our religious exercises, and have thus obtained a tolerably correct understanding of christianity. These, as they mingle with their friends, naturally spread abroad this knowledge, and thus the leaven is kept operating, and the truth which is mighty through the power of the Spirit, is doing its work, and gradually bringing about a result by which God will be glorified, and many souls saved.

As to actual conversions to christianity, this mission has ever labored under great discouragements. The people seem peculiarly indisposed to consider the claims of a new religion, or even, if convinced of its truth, to act according to that conviction. This results partly from their natural indolence, which is manifested in all their actions, and renders them peculiarly averse to mental effort; and in consequence of which they prefer to rest satisfied with the most vague ideas, and without any definite opinion as to the truth of a subject, rather than take the trouble to examine. There is also such a servile connection between the lower and the higher classes, that the mass of the people can scarcely be said to have a mind of their own. Independence of thought or action is unknown among them. They have but little inducement to examine any subject, since whatever might be the result, the fear of displeasing their masters would prevent them from changing their opinions or course of conduct. Hence, as before said, we have not been encouraged by seeing multitudes of the Siamese turning to the Lord. To such an extent do the influences of which we have been speaking operate, that the Catholic missionaries who have been laboring

here for some time, and have made many converts among the Chinese, have given up the Siamese as a hopeless people. Having for a long time labored for them without success, they have now directed their efforts to other quarters. And until recently there was not in the kingdom, a Siamese who professed to be a disciple of Jesus.* But thanks to God, that can no longer be said, and may it never again be true. On the second Sabbath in December the first convert having been publicly examined and approved, followed the Savior in the ordinance of baptism—his case is quite interesting as coming out *alone*. He has been sometime employed in the printing office, and has had opportunity to gain considerable religious knowledge.—Truly the conversion of one such soul more than repays all the poor efforts we have ever put forth. But the importance of this event is greatly magnified by its bearing on the people. There have for some time been numbers who have professed to be convinced of the truth of christianity, but no one seemed ready to be the first to come out on the Lord's side. It has been moreover feared that a profession to christianity would expose to persecution and death. But the way has now been opened; an example is set, and it will soon be proved whether a native christian will be allowed to live here or not. We have hopes that this is but a "first fruits" of a most plentiful harvest. God grant that these hopes may speedily be realized.

Chinese department—Attendance on public worship.

In the Chinese department daily morning and evening worship has been maintained by br. Dean, attended by about a dozen adults, besides the children of the school. On the Sabbath, worship has been attended in the chapel mornings, and prayer meeting at br. Dean's house in the middle of the day; and at four p. m., a meeting at the

* Sometime since a Siamese who had been employed here by Mr. Jones as teacher, and who accompanied him to Malacca, was baptized by Rev. Mr. Dyer—he is now residing at Singapore, and continues to give some evidence that he is a child of God. Besides, there have been at different times some two or three concerning whom our brethren of the A. B. C. F. M. have felt somewhat encouraged to hope that they were truly children of God—but none have given such evidence, as that our brethren have felt at liberty to admit them to the privileges of the church.

house kept for the purpose at the bazar. In the morning the congregation varies from twenty-five to thirty-five, beside the children of the school. In the afternoon the number is somewhat less. Beside the devotional exercises of our worship, a portion of scripture is sometimes read and explained, and sometimes a single text is unfolded in the form of a sermon.

Observance of monthly concert.

On the first Sabbath in each month, the prayer meeting is conducted as a monthly missionary concert. On the first Sabbath in Dec. (the day on which this arrangement was recommenced, it having been discontinued since the absence of br. Dean when on his visit to China,) the meeting was quite interesting, and the contribution at the close amounted to \$4,27. In view of the small number and general poverty of the members of the church, we considered this a very encouraging commencement. In what manner the church will prefer to have these contributions expended is not yet decided; perhaps in employing some of the more advanced of the native converts to distribute tracts and converse with the people, both here in Bangkok and also in the surrounding villages. In this way the gospel may be carried to many places where we cannot go—either on account of prohibitions from government, which would not affect native converts, or because of our inability to endure the effects of the climate as well as they.

Additions to the church—Two young men of promise as native assistants.

During the past year six Chinese have been added to the church by baptism, four on May 31, and two on October 11, making the whole number of native converts now living, including one who has returned to China, with whom we correspond, and also the Siamese convert, of whom we spoke above, sixteen. In this little circle of converts are two young men of good talents and education, who are employed as teachers; one, br. Dean's private teacher, has been a member of the church about three years, and has for some time been employed to some extent as an assistant missionary. He manifests a very encouraging anxiety to improve in religious knowledge, and has already become able to explain correctly most of the New Testament, and has gotten a general un-

derstanding of the Old. His discourses show that he possesses talents suited to the work of an evangelist. He has for some time taken his turn with br. Dean in conducting the exercises of worship on the Sabbath. The other young man is the school teacher, who was baptized in October last. In talents and promise of future usefulness he is not perhaps inferior to the other, but wants his experience and knowledge of the scriptures. From these two converts we expect, with the blessing of God, much in reference to the building up of the cause of Christ in this place, and it is by no means impossible that before China shall be opened to foreign missionaries, these young men may spread the gospel far and wide among their countrymen. We sincerely hope that should the time come when our little church shall be called to send missionaries to China, the churches in America will not be backward to lend a helping hand,—or if we soon become convinced that the interests of Zion here demand that these two or any others of our native brethren be instantly employed as evangelists, we most sincerely hope that the Board will not be obliged to say we have no money for their support. We believe that it is from the good hand of the Lord that we have received these two members of our church, and that in giving them he promises good to this people. We however feel it our duty to be *cautious* in promoting them, and shall endeavor to cultivate in them a spirit of deep piety, and to enlarge as much as possible their knowledge of the holy scriptures.

Besides those who have been baptized there are a few who may be considered enquirers—two have requested baptism—one case is quite promising—of the other we have more fears.

Printing and distribution—Desirableness of employing native assistants.

We have during the year published editions of the Enquirer's Guide; a Temperance Tract; and the History of Elijah. The temperance tract was prepared to meet the present exigency; intemperance prevails to an alarming extent since the suppression of opium. Besides these we have purchased of the mission of the A. B. C. F. M. at Singapore 4054 tracts of different kinds, and have received gratuitously from the same mission 8,397 tracts published at the expense of the Am. Tr. Soc., also 330 from Mr. Gutzlaff. Many of

these tracts remain still on hand. The junks from China, which regularly come here in large numbers about the first, and return about the middle of every year, were fully furnished with tracts. We have also endeavored to spread them abroad through the various parts of the city, and have given large numbers to the boatmen who come with sugar from various parts of the country. The brethren of the Siamese department have also spread abroad large numbers of Chinese tracts during their tours to different parts of the country. We think, however, that if our time and health would permit, or if the Board were able to furnish us the means for employing native assistants the business of tract distribution and free friendly conversation with persons of all classes at their own houses, might be pursued to a much greater extent than it now is, to good advantage. Something of the kind is necessary to rouse up the attention of the people, and lead them to come and hear the gospel. The usefulness of our Sabbath exercises, which are now confined to a very limited number of hearers, would be greatly increased, inasmuch as larger congregations would be gathered by these means. At present we often feel that we are laboring at disadvantage. We are not able ourselves, in addition to attending to all the duties which devolve on us here on our premises, to go into all the lanes and streets and compel them to come in: and without such compulsion we must ever expect the number of enquirers and of attendants on our religious exercises will be small—and our labors, sufficiently arduous to convey the knowledge of the truth to large multitudes, benefit only a few. We often feel very anxious to enlarge our plans of labor, so as to lay the truths of the gospel before the minds of this whole people immediately, and to keep it so constantly before them as to give them no peace until they yield to its claims; but we find ourselves limited both in the measure of our own ability, and also in the means for calling in others to our assistance.

Condition of the school.

The Chinese school at present contains nine boys and three girls, nine of whom are boarders. The average number of attendants, during the year, has been ten. They have been instructed in the Chinese literature by a native teacher, and in the scriptures

and arithmetic by Mrs. Dean—and since the arrival of br. and sister Goddard, they have been instructed in reading and writing English, with very encouraging success. The scholars attend all our religious exercises, and many of them have acquired a considerable amount of biblical knowledge, but as yet we see no special fruit in their conversion.

Aside from the labors which have been detailed, and various others which cannot easily be mentioned, our time has been occupied in the study of the languages to which we are devoted. Some of us find study to be our chief labor for the present, and all of us find that our work in this department must be coëxtensive with our lives. To become able to use a foreign language with fluency and effect, is a labor of which we cannot easily form a correct estimate, without actual experience. We find occasion to use great patience in this labor, and often feel it one of our greatest trials that we are obliged to communicate the gospel of salvation to the perishing souls around us in so broken and so imperfect a manner.

Friendly intercourse with other missionaries.

We cannot close this brief review of the past year, without an expression of thankfulness to God for the reinforcement, consisting of five missionaries, one of whom is also a printer, with their wives, and one single lady sent by the A. B. C. F. M.; and also, of one missionary and his wife sent by the Gen. Assembly's Board, who have arrived here during the past year. We have felt our hearts encouraged and our hands strengthened by their arrival, and trust we shall ever be enabled as we thus far have been, to work *together* harmoniously for the conversion of this mighty empire to God. One of these missionaries is engaged in the study of the Fuhkeen dialect of Chinese, the others are all devoted to the Siamese language. We could not but sympathize deeply in the affliction, when a kind, no doubt, but mysterious providence suddenly removed one member of the reinforcement, br. Benham, a missionary of great promise, from his labors, by drowning, very soon after his arrival. At first we could scarcely endure the stroke, or see why it was inflicted, but we are constrained to trust the wisdom of the providence we could not comprehend, and we would desire

to have our work done, that we may be also ready.

We solicit an interest in your prayers and those of all the friends of missions, and hope you ever enjoy the rich blessings of the gospel which you are laboring to spread abroad, as well as all the temporal favors which a merciful Heavenly Father is accustomed to bestow on his people.

Teloooons.

LETTER OF MR. VAN HUSEN.

The following communication recently received, is from Mr. Van Husen, missionary to the Teloooons, dated Nellore, May 13, 1841.

Visit of Mr. Day to Madras, accompanied by M'Carthy, an assistant—Dissolution of the church at Madras—Visit to Arcot—Baptism of several candidates.

Since my last to the Board I have experienced some interruption in the study of the language, in consequence of an affection of the heart, and additional labors in the absence of br. Day. My associate having returned, and my health being now in a good measure restored, I hope soon to be able to prosecute the study of the language with renewed energy and diligence. All the members of the mission family are in the enjoyment of usual health, but are experiencing severe lassitude from the intense heat of the season. The thermometer ranges from 90° to 104°, but will presently reach its maximum. On the 21st of April, after an absence of about two months, we had the privilege of welcoming our beloved brethren to the mission family in the enjoyment of the ordinary blessings of a kind providence. On their arrival in Madras, they found the state of the little Baptist church to be such, that, after careful and prayerful investigation, they deemed it necessary that the church should be dissolved. The church at Madras was constituted a few years since, while Mr. Day was stationed at that place; it was an English church and was composed chiefly of persons from the army.

It was accordingly disorganized, and our brethren departed for Arcot. Here, after an examination and approval of four individuals as candidates for baptism, br. Day proceeded to plant them together in the likeness of the Savior's

death and resurrection. The persons baptized are, a Tamul Catechist and wife, a Teloooon man, and the wife of a Tamul reader. The husband of the last is also a Baptist, laboring in connection with the Indian Miss. Society. The connection between the first and the London Missionary Society was dissolved by its missionary immediately subsequent to, and in consequence of, his baptism. As a friend has kindly offered to furnish the means requisite to his support for the present, we have advised and arranged for his departure hither, to labor among the Tamulian population of Nellore and vicinity, and to be associated with us for the time being, that we may judge of his qualifications for evangelical labor.

Encouraging prospects at Bangalore.

While br. Day was in Arcot he learned that there were a number of persons in Bangalore, anxious to be baptized. In a letter just received from br. Mills, we learn that there are ten waiting for an opportunity to express their faith in Christ, according to his own appointment. We have just concluded to send Nullamthi, the native assistant, to ascertain the true state of things, and to encourage and strengthen the disciples. The leaven of truth is evidently exerting its own native energy, and will continue to do so, until the whole lump shall have been leavened.

Labors and prospects at Nellore.

A house and lot were recently purchased in town for 420 rs. The location is favorable for the objects of the mission. It is well adapted to answer the purposes of a zayat, a school, and a dwelling-house. Here on every Lord's-day evening, we examine the school in the catechism, first lessons and portions of scriptures, and speak to the people who may be in the street, in the door, and in the house. We cherish the hope that a wide door will here be opened for the promulgation of the gospel, and that we may be permitted to see the salvation of our God. Persons from the adjacent villages occasionally call at the mission house for conversation and books. About two months since an old man from Ongole came to Nellore on business, and learning that there were missionaries in the place, immediately called to see us. He says that almost ten years

since, he began to examine the christian religion,—and is satisfied of its truth, and believes in Jesus Christ for salvation. When asked, why do you believe in Jesus-Christ for salvation? he replied, “He is the appointed Mediator between God and sinners.” As a test, Is it not the duty of a true disciple to obey all the commands of Jesus Christ, particularly to confess him openly, whatever may be the consequences? “True,” said he, “but Ongole is a large place; there are no missionaries, no disciples of Jesus Christ there. What can I do?” This man we have just sent back to his family with the whole of the New Testament, all the printed portions of the Old, and a choice selection of tracts. May the quickening energy of the Holy Spirit accompany them and the instruction imparted while with us, that his soul may be saved at the coming of our Lord Jesus Christ. During the erection of the mission bungalow,* the number at morning worship has been large, and the attention generally good. Impressions are being made which we hope will ultimately appear in an abundant harvest. The Lord enlarge our hearts, increase our faith, quicken our zeal, and confirm our hopes by visiting us with his salvation.

Visit to an idol temple—Distribution of the scriptures and tracts.

On the 3d of May after commending ourselves and families to the care of our kind Heavenly Father, we left the mission house at six o'clock p. m. for the Nursamaconda feast, at a distance of about ten miles from Nellore. By the light of the bright moon and stars we traced our path up the Pennar river, and across large rice fields to the foot of the mount, with little difficulty. Here we left our horses and commenced ascending the rugged mount; a walk of one half or one third of an hour brought us to the mission tent. One feels in approaching and ascending the mount, that he is in the region and shadow of death. If, indeed, the want of order, natural and moral, of light and love, of peace and joy, of holiness and happiness, be characteristic of the world of darkness and death, then this place, and the scenes that annually occur here, are strikingly emblematical of the regions of endless misery

and despair. Having taken a little refreshment we seated ourselves under the broad blue vault of heaven, illumed with ten thousand glittering stars, and the gentle rays of a vertical moon, to observe the monthly concert of prayer. I thought of the *many sweet seasons spent with dear brethren and sisters* in my loved native land; of their privileges and responsibilities; of their prayers and pledges in behalf of the perishing heathen; and felt an assurance that they would be redeemed. We united in singing “O'er the gloomy hills of darkness,” &c. and in supplicating the living God that he would shield us from the rage of ungodly and unreasonable men, and that he would open a wide door for preaching and inculcating his holy word. Br. Day improved the occasion in impressing upon the minds of the natives present, the folly and guilt of idol worship, and the certain and awful doom awaiting all the makers and worshippers of idols.

Having become exhausted, we at length sought repose, but the barking of the jackalls, and other novel and uncouth sounds, caused sleep to depart from us. Perceiving, as we arose in the morning, that few people had come in during the night, we thought it probable that the number in attendance on this, would be much less than on the former occasion, and we began to congratulate ourselves in the prospect of returning to N. with our books, and in visiting the people in their respective villages. Most of the day was spent in sweet, and I trust, profitable converse on Isaiah ii. 18—22, and Micah iv. 1—5. The Lord hasten the fulfilment of these glorious predictions. Towards evening we took a few tracts in our hands and went to the principal place of concourse, that our object might be known, and that we might make known the gospel; but as none manifested a desire to receive tracts, we passed on directly to the temple, which is Satan's stronghold. It is situated on a lofty eminence of one of the most eastern ranges of the Ghauts, and commands an extensive view of the surrounding country. No one presumes to know when it was built, nor when the numerous tanks in its vicinity were made. Its exterior surface exhibits the different incarnations of Vishnu, and furnishes a safe abode for bats, owls, and other doleful creatures. Nursamaconda signifies the mountain of the lion-man; or the incarnation of Vishnu partly in

* The probability is, that the attention to religious services was increased by the preparation of a place for worship.—ED.

the form of a lion and partly in the form of a man on said mountain. But this incarnation is involved in the same obscurity as the temple and its appendages. The latter is the residence of the officiating brahmins, and is distinct from the massy tower in front. Its apartments are circumscribed by natural caverns, enclosed in a massy pile of huge rocks. Isaiah ii. 19—21, was forcibly impressed upon our minds. That dismal place, and those doleful creatures, and those senseless idols, will indeed be fit companions. "The idols he shall utterly abolish." Yes, "and their names shall be forgotten."

In the rear of the temple, we found the marks of a human foot, much larger than the ordinary size, engraven on a rock. It is said to have been made by the wife of Vishnu when she fled from him for incontinency. Br. Day asked a brahmin, How long has this foot and this temple been here? Always, replied the haughty brahmin. The sin of deception, of falsehood and of idolatry, and their certain consequence, were then pressed upon his conscience in view of a coming judgment. It is matter of deep regret that the Hon. East India Company should annually pay the sum of 700 company's rupees for the support of idolatry, as connected with this temple. O, when will a professedly christian government cease its connection with idolatry!—Numerous parties were now seen approaching and ascending the sacred mount, who ever and anon, as they came in sight of the temple, exclaimed, with a kind of fiendish frenzy, "Govindu, Govindu," O Vishnu! O Vishnu! &c. This, with little cessation, continued during the night. The light of the next morning evinced that our apprehension on the previous day had been groundless, for thousands had come in during the night. The din that now constantly broke upon the ear, indicated the presence of a vast multitude, and was like that of a great city. At an early hour we appeared in the midst of this dense multitude with the word of life in our hands, and continued to sow the good seed of the kingdom until the burning rays of a vertical sun obliged us to repair to our tent. Here, with scarcely any cessation, appropriate portions of scripture were read and expounded, and hundreds distributed among the interesting groups of immortal beings who surrounded the tent during the day. Good attention and apparent interest were

manifested while br. Day expatiated upon the senseless and sinful nature of idolatry, the mercy and justice of God exhibited in the remedial dispensation, and what will be exhibited in the retributions of the final judgment. Most seemed convinced that an idol is nothing; that there must be an intelligent First Cause. But his nature and attributes are subjects that seldom occupy the mind of an idolater. We received repeated assurance that the scriptures distributed last year had been read, and that impressions had been made on the minds of some, at least, which we hope will in due time be to the praise and glory of God. During this last day, this great day of the feast, I realized to some extent what I had so often fancied when in my loved America, and felt more than compensated for the little sacrifice I had made. I felt it a privilege that an angel might covet, to bear the cup of salvation to the lips of dying heathen. I longed to be at home in the language, but years must first expire, should my life be spared. During the three days spent at this feast we gave several hundred portions of scripture, only to such as could read, and to many from remote villages. Sure I am that the Board will unite with us in fervent prayer to our common Lord, that he will be pleased to bless the seed thus sown, to the production of a glorious harvest. The harvest is indeed great, but the laborers are few. Would it were in the power of the Board to send us at least six laborers for this field. What are *two* missionaries among so many?

Asam.

JOURNAL OF MR. BARKER.

Mr. and Mrs. Barker, and Miss Bronson, who sailed from this port in the fall of 1839, arrived at Jaipur in May 1840. Miss Bronson died, as has been before communicated, on the 7th of the following December. Mr. and Mrs. Barker were originally designated to the Nagas, but were subsequently instructed to labor among the A'samese. The place of their residence was undetermined at the period of our last published accounts. It was expected, as stated in the last annual report, that it would be either at Jorliath or Rangpur, one the ancient and the other the present capital of that part of A'sam. We learn, however, from Mr. Barker's journal, just received, and brought down to May 31, 1841, that the place finally selected is Sibsagor.

On the 27th of Feb. 1840, Mr. Barker left Jaipúr with Mr. Bronson, then sick of a fever, for the purpose of visiting Sibsagor, for medical advice, which they reached after a journey of five days, Mr. B. being very sick. From this sickness, however, he recovered after a few weeks, under the care of Dr. Furnell, an English physician. Mr. Barker, when his associate in missionary labor had so far recovered as to allow of his absence, visited a number of the other principal towns. This he did for the two-fold purpose of distributing the scriptures and tracts, and for making observations as to the place most suitable for a settlement.

Mr. Barker kept a journal of his observations during this tour, which for want of room we must omit, except his remarks upon the geography of the country, and a single passage from the record made at the close of the first day, which gives some little insight into the trials of missionary life. They travelled in a small canoe.

Br. Bronson is very sick this evening, and proposes to return. Weather very warm, and to-night violent rain, with thunder and lightning—a gloomy night. Trying circumstances. There is but little hope apparently for br. B. should we go back; and to go forward there are five days' journey before we can reach Sibsagor—but there is hope. Find relief and comfort in prayer on the solitary sand bank, and can now commit all into the hands of God with some satisfaction in believing it is his will that we go forward.

Some of the principal places visited by Mr. Barker besides Sibsagor, were Jorhath and Debrugur. We extract from his journal the following, which are the concluding remarks respecting what he did and observed during this journey.

Distributed between eight and nine hundred tracts in the A'sámese, Bengali and Hindustani languages, among them were a few gospels in Matthew, Mark, Luke and John.

I think I have before said that the population of this district had been estimated at 700,000. I believe this to be not far from the truth. These are settled in the southern and western parts of the district not near to the Brahmaputra, or near to the hills; but in a central position and about an equal distance from both.

Jorhath is nine miles inland, on a small river, and contiguous to this thickly settled portion of the district, and in my opinion affords the best

missionary station, in this respect, of any one in the district, if not in Upper A'sám. There is no European residing here now. It formerly was the head quarters of the nobility before they occupied Sibsagor. Sibsagor has 4,000 inhabitants. It presents a field next in importance. It is near the tea plantation, and will doubtless continue to increase rapidly. It is now in many respects the most promising. It has the advantage of a physician, and the principal civil and military operations of the district.

Debrugur on the Brahmaputra is a delightfully pleasant, and I think a healthful place. It commands a fine view of the snowy mountains. Should Muttack be made a missionary field, this would be the spot for the missionary to locate himself. It is only one day's journey by boat above the mouth of the Dehing, but is accessible by large boats. Jaipúr from the same point is six days' journey. Muttack, from what I saw of it in going overland from the Dehing to Debrugur, and from Debrugur to Tingrai-mukh, and from the best information I can get, has a sparse population. Besides it is low, and to a great extent uncleared, and consequently it would be rather hazardous for a missionary to go into it to reside, until some of the jungle is cut away.

Determination to remove to Sibsagor.

April 14. This evening presented the subject of locating myself at Sibsagor to the brethren, and it was approved.

May 2. Lord's-day. "Day of all the week the best." All our number present at communion season, a sweet and heavenly time. We may not all enjoy this ordinance again. We are now to be separated from our only christian associates on earth. The Lord reigns, and let the Lord do what seemeth him good. If he thus appoints for us here below; he does not so above. He there separates his, neither from himself, nor those who are his. Let our souls be comforted with this. We shall soon be with him, if we are his.

18. Left Jaipúr with my family for Sibsagor. Reached the Dikho, Friday morning about nine o'clock, and a large Doon village in the evening. Here gave away seven copies of the True Refuge in A'sámese.

22. Stopped near Sibsagor.

23. Lord's-day—Spent in our boat,

confined and alone, but not, we trust, altogether forgotten.

24. About twelve o'clock, reached our place of destination, and future residence.

25. Distributed eighty-seven tracts to visitors.

26. Gave away 128 tracts, all to persons who called; among them were several gospels. These people, many of them, could read and speak two languages; a large number of them the Bengali and A'sámese. May God for the sake of his Son condescend to regard these incipient efforts, and bless his truth to the conversion of their souls.

Appeal in behalf of the mission.

Dear brethren and fathers, and those whom you represent, before closing this article allow me to ask if you cannot do something more for these 700,000 A'sámese? Can our hearts be cheered, and our hands be strengthened, by an increase of our numbers?

This is an interesting field, and it is ready for the harvest. No thundering edicts are promulgated against our entering it; but the doors are thrown wide open. The people are in peace, and none molest or make afraid. A beginning has been made. Books are circulated, and the people are becoming interested to know what they contain. A great many who can read, and a great many by hearing them read, have become acquainted with their contents, and wish to know more about the religion of Christ. I was asked to-day how long it was since Christ was crucified? also, how they could know more about our religion unless we taught them? I was reminded of a question before asked by a heathen, viz. "If Christ had been crucified 1800 years, why have we not heard of it before?" Also, of an inquiry made by one, moved by the Holy Ghost, "How shall they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be sent?" Shall one translator, one printer, one preacher, and one preparing to labor in such a capacity, be all this people shall have? How shall we answer it? How will young men for the ministry answer it? Can we remain silent and be guiltless? Can this claim on us who have committed ourselves by entering this field, be of trifling importance? Is it not momentous in consequence, as the soul is val-

uable, and as the salvation of Christ is pre-eminent? Yea, and the only efficacious remedy for the soul's disease. Are not other portions of the world and the missionary field even, better supplied with missionaries? How shall we answer it? I ask for the people, and in their behalf, why are the missionaries withheld? I ask in view of the preciousness of the gospel to our own souls, and in view of our purchase by *blood—by precious blood*. How shall we answer it? And must I remain alone at this station? It was not the sense of the brethren that I ought to take the Nága field in the present state of the mission. It could not be expected that I should remain at Jaipur. I have asked you to allow me to labor for the A'sámese, and I learn from a letter received by br. Bronson, that it is referred to the brethren. I take this opportunity to say it is perfectly satisfactory to me. I have desired to go where God would have me; feeling quite sensible that it would not only avail nothing to do otherwise, but terminate in disappointment and shame.

With these feelings I have tried to act, praying God to hedge up my way, and let darkness fall upon my path when I would go wrong. And now I humbly hope it is by the wise and good providence of God that my lot is cast here. *I am alone*, in a great and interesting field, and I beg you to think of me and mine, and *pray for us*, and send us help if you can.

Reason for removing to Sibsagor.

Some of the reasons which have actuated me in taking this place in preference to Jorhath, are the following. The village itself is about as large as Jorhath, from the observation I have been able to make, but not so near to the main body of the people by one day. This is in part made up by the growing state of this place and vicinity, in consequence of its contiguity to the tea gardens, etc. Also in part by the facilities of travel secured by the good state of the roads. Two hours ride from this, will bring me to the Brahmaputra, by a new road on the banks of the river, on which there are several small villages. Two days ride will take me to Debrugar. The same to Jaipur, when the roads are open. Two hours to Norerath, a place above named. And one day to Jorhath. 2. The populous part of Lukimpore, a zillah on the opposite bank of the Brahmaputra, can be visited from this

point better than from any other. 3. Boats can go to and from this place better than from Jorhath. 4. This place has a physician, which from our past experience is of some importance. 5. I can leave my family for the distribution of tracts in various parts, better here than I could at the other place. 6. The principal government of the district is invested in this court, which brings together the most active, learned, and intelligent part of the people, and affords an important channel of communication to the whole district. 7. The head quarters of the army being here, there is a monthly expenditure of 10 and 12,000 rupees, which gives an impulse and permanency to trade, and contributes to the permanent location of the people.

There is a hospital and jail—for these, brick edifices are in progress. A government school is to be established immediately, similar to that in Gowahatti, in which English and Bengali are to be taught.

JOURNAL OF MR. BROWN.

Jan. 20, 1841. Recommended the translation and printing of Matthew, a few chapters of which were finished at Sadiya, but which we have been unable to resume till the present time. The sickness in our family during the past year, and our consequent absence from home most of the time, has been a severe discouragement to us, but I hope through divine mercy we may be enabled to labor more efficiently during the present year than we have hitherto done. We are now enjoying good health, with the exception of our little boy, who has derived no benefit from his journey to Calcutta, and cannot, in all human probability, be expected long to survive.

Death of his son.

Feb. 12. Our dear little boy, on whose account we have suffered so much anxiety, has entered, as we trust, into his eternal rest. He died of medullary tumor of the eyeball, a rare disease, of which, I believe, no medical skill has ever been able to effect a cure. His age was four years and five months. For the last week the disease has gone on very rapidly—the eye was protruded from the socket, and the other eye sympathising with it, also became blind. His latter end seemed to be peace, and though his sufferings must have been great, yet he appeared

to have patience granted to him according to his need. Br. Bronson preached the funeral sermon to-day from 2 Cor. iv. 17.

Translation of a tract completed.

March 20. Finished the History of the Creation and Fall, in Shyan, upon which I have been mostly engaged for the last three weeks. The interpreter whom I have employed is an old Burman, who, although unable to write or read the Shyan, yet speaks both that and the Burman with equal facility. I think the translation I have now made will be intelligible to all, though notwithstanding repeated revisions, it no doubt contains many imperfections.

An awful calamity—Ignorance and moral wretchedness of the people.

22. Yesterday (Sabbath) had conversation with a large number of coolies, employed in the tea business, who have taken up their quarters in an old row of buildings near our house. Many of them listened with attention, and two or three who could read, took books, but alas, how soon were we reminded that what we do must be done quickly! In the evening, while we were met for worship at br. Cutter's, a violent storm arose, which blew down the principal house where the coolies were collected, and the thatch taking fire before the men could make their escape, and their companions not having sufficient presence of mind to make the necessary efforts to get them out, *four* of these unfortunate creatures were left to perish in the flames! When we arrived from br. Cutter's it was too late to render them any assistance. The coolies who had lost their companions were screaming most piteously—some of them cursing the gods who had destroyed their friends, others murmuring because they had not perished with the rest. It was in vain to tell them of the goodness of God in sparing them; they seemed insensible to mercies and hardened in sins. The A'sámese have no reverence for their gods, and it is surprising with what coolness even the best of them, the Brahmins as well as others, charge the blame of all their calamities upon their Maker, and consider it no crime to reproach him with injustice and cruelty.

27. Went out amongst the coolies to-day, and had quite a congregation for about half an hour. They listened with good attention, and many professed to believe the doctrines they had

heard. Notwithstanding the indifference of the A'sámese, they are not a stupid people, and could we communicate the truth to them in a full and intelligible manner, I have no doubt it would produce its effect.

Another tract translated.

April 3. The translation of Matthew has been suspended for the last two or three weeks, in order to prepare a tract entitled the True Refuge, first published in Bengali, and afterwards in A'sámese by the Serampore missionaries. At first we intended to publish it with little alteration, but on examination I found it to be so incorrect, that I was obliged to refer to the original Bengali, and translate a great part of it anew. In the A'sámese copy the meaning had in many places been changed so as to express the very opposite of what was intended; several of the arguments were so altered as to lose their force, and in one place no less than three pages were left out altogether. This is a very important tract; it is written in the form of a dialogue between an old and young man, and contains an account of all the Hindu methods of salvation, with a brief notice of their gods, showing that all their works were unholy. It then gives an account of Christ, and the means of salvation by him.

4. Sunday. Read the first part of the new tract to a congregation of twenty or thirty people. They appeared much interested, and declared that all the statements respecting their gods were true, according to the shasters, but manifested surprise that the foreigners should have found out all these things.

11. To-day br. Bronson arrived from Sibsagor, where he has been for several weeks under the care of Dr. Furnell. His late fever has very much reduced him, and will prevent his going amongst the Nágas, at least for the present season.

The occupancy of a new station determined upon.

14. After mutual consultation it was resolved that a new station be commenced at Sibsagor, and that br. Barker be appointed to that field. There ought to be three or four more missionaries in the same region. The district of Jorhath, in which Sibsagor is situated, is very populous throughout, and at Jorhath especially a missionary is needed immediately. As

there is no prospect of any missionaries being sent out for Lower A'sám, capt. Jenkins has applied for an Episcopal chaplain, and Episcopal missionaries will probably follow.

More tracts translated—Tracts distributed.

16. Have at length completed the translation of the Deluge into Shyan, which, with the History of the Creation, will make two convenient tracts for distribution. Had a long talk to-day with several A'sámese, amongst whom the principal disputers were my interpreter, who is a Brahmin, and an old Sadiya acquaintance, who sometime since lost his wife and four or five children by cholera. This old man's talk was a complete exhibition of the natural enmity of the human heart towards God. He declared that his Maker was the author of all his troubles—that he was cruel and unjust, and that he himself had never done any thing to deserve such a punishment. Endeavored to convince him of the folly of contending with his Maker, but he seemed hardened in his rebellion.

May 2. Sabbath. Yesterday br. Cutter finished printing the new tract, True Refuge; to-day we took forty copies and went out amongst the people, where we soon disposed of them, and might have given away many more, were it not that so few of the people can read. The tract appears to excite a good deal of attention, and we hope that its extensive circulation may do much good.

Reception of Mr. Judson's revised edition of the Bible—Character of this translation.

13. Have reached the 23d chapter of Matthew in A'sámese. Received to-day the new edition of Mr. Judson's Burman Bible. I think this will be found to be the most faithful, correct, and finished version that has ever appeared in any of the eastern dialects. It is the result of many years severe labor, and it appears to have been revised in a most thorough manner—the alterations from the former edition are very numerous. In translating I always keep the Burman bible before me, and often find it of great assistance.

16. Gave away a few tracts. Found an old man from Mottok, who said his son had got some of our tracts, which he read day and night. Since we distributed the True Refuge, we have

heard of several discussions among the natives caused by reading it.

Native inquirer.

24. Yesterday had some conversation with Nidhiram, one of br. Cutter's apprentices, who appeared deeply concerned for the salvation of his soul. Saturday evening he first became awakened by reading a short prayer in English, which he found in one of his little books. This morning he came to me again, and I endeavored to direct him to the Savior of sinners. After considerable conversation we both prayed together, and he expressed a willingness to give himself into the hands of God. He went away, and in the afternoon came again, rejoicing in the Lord. So far as we can judge from outward appearances, he has become a christian indeed. May the Lord spread the work!—and as he has now shown his willingness to bless, may we take courage and go forward.

Translation of Matthew completed.

June 1. Went out as far as br. Cutter's for the first time during the past fortnight, having been confined within doors on account of a severe cold, which settled upon my lungs.

9. Still confined to my room, though somewhat better, I hope. Completed the translation of Matthew in A'sámese to-day. We have printed only a small edition, as we wished to have an opportunity for an early revision. In this translation I have adhered to the resolution of the Board, and have not found it necessary to transfer any terms, except the word *Christ*, which may partly be regarded as a proper name. The translation made by Dr. Carey, though very incorrect, has been of much assistance to me, also the Bengali translation by Dr. Yates, which though not always so literal as it might be, is on the whole far more perspicuous than Dr. Carey's.

Baptism of the first native convert.

13. Sabbath. To-day our hearts were rejoiced by the baptism of our first native convert—Nidhiram, mentioned above. Br. Bronson administered the ordinance. Though still unwell, I was able to go out and make a short address and prayer in A'sámese. A large concourse of Europeans and natives gathered around the water side, and I trust the Savior was present. Oh that the work thus begun, may go on, till it fills the length and breadth of this dark land.

LETTER FROM MR. BROWN.

The following letter from Mr. Brown has just come to hand by the overland mail, dated Sib-sagor, Upper A'sám, Sept 8, 1841.

In my last letter to you, which was written from Jaipur, I think I informed you that my health had become so poor that I had concluded to come round here to get the medical advice of Dr. Furnell. Under his prescriptions I soon regained my health, and since then I have concluded, with the advice of the brethren, to remain at this place, it being a better situation for missionary labor, in every respect, than Jaipur—besides which it is found to be a very healthy location, and will always have a regular physician. We passed but very few mouths at Jaipur, that some one of our family was not sick. We have been disappointed in our expectations regarding Jaipur—instead of increasing in population it has rather diminished than otherwise, owing in great part to the unhealthiness of the place, which makes the natives averse to settling there, and the sparseness of the population in the immediate neighborhood, makes it a very discouraging situation for missionary labor. Since the company have taken possession of the Jorhath district, which is the most central and populous portion of A'sám, we have been anxious to fix the principal seat of the mission in this quarter—and this place having now become permanently established as the capital (instead of Jorhath, the former capital, which is one day's journey farther south) seems most of all adapted to be the centre of our efforts. Although this station is now but two years old, it is already the largest place either in Upper or Central A'sám—containing probably about 5000 inhabitants—with a highly populous country around it, having twelve or thirteen considerable villages within half a day's ride. A great portion of the population of Jorhath, especially the higher classes, have removed to this place, since its establishment as the capital of the district.

Since my removal here, br. Bronson has requested and obtained the approval of all the brethren to his removing to Nogong, a large field between this and Gowahati. He at first contemplated going to Gowahati, but capt. Jenkins dissuaded him, and re-

commended to him Nogong in preference.

Br. Cutter has, I believe, communicated to you the request of capt. Jenkins that his this year's donation of 500 rs. should be appropriated to defraying the expense of the new press, which br. Cutter has requested for the mission. I think it would be well to have a plate affixed to the press, with the name of the donor engraved upon it.*

We have now daily evening worship at the zayat, at which the natives attend and manifest considerable interest. Br. Barker and myself have distributed a large quantity of tracts among the people. In the cold season we hope to be able to establish weekly meetings for preaching in the adjacent villages.

Our greatly esteemed friend Mrs.

Hannay, died at Gowahati on the 4th of July last. Her end was peaceful and happy. As a token of remembrance, she requested that her wardrobe should be distributed among the missionary ladies. Capt. Hannay has returned with his surviving child to this place, which is the head quarters of his regiment. He manifests the same interest in our welfare and the prosperity of the mission that he has ever exhibited. We have also been laid under great obligations to Dr. Furnell, who has most kindly and generously attended us all in sickness. He has been very successful in his treatment of the A'sám jungle fever, and it was from a very dangerous and critical state that brethren Bronson and Cutter were raised to health through his instrumentality.

Miscellany.

[For the Magazine.

THE NESTORIANS.

The establishment of a mission by the American Board of Commissioners among the Nestorians of Persia, has awakened in the religious community a deep interest for this ancient people. The attachment they have manifested for their early faith through so many centuries, and their unyielding adherence to it, amidst all their discouraging vicissitudes, have entitled them to no ordinary respect, while their present low and degraded condition has enlisted an effective sympathy for their relief.

There is a tradition among the Nestorians which refers their conversion to christianity, to the preaching of the apostle Thomas; but their name was derived from Nestorius, who was elected bishop of Constantinople, A.D. 428. Nestorius was soon deposed for alleged heresies, and finally died in Upper Egypt. His adherents, however, were not discouraged, and though opposed, continued to increase, and in the latter part of the same century claimed to be the dominant christian sect of Persia.

The Nestorians enjoyed a considerable degree of favor under the Persian dominion; but in the year 640 they became subject to the Arabian caliphs, and continued under their rule until 1257. It was during this period that they attained their greatest prosperity, and were most active

in disseminating their religion. When Bagdad became the capital of the Saracen empire, the Nestorian patriarch removed thither, and took the title of Patriarch of Babylon and Bagdad.

During the eighth and ninth centuries, the Nestorians put forth a renewed effort to extend a knowledge of their faith. In this enterprize they were aided by the Patriarch Tinotheus, who was celebrated for his great learning and zeal. About the year 1000 a new impulse must have been given to the Nestorian churches by the conversion to christianity of a Tartar prince, with his 200,000 subjects. At one time they had numerous churches in Armenia, Mesopotamia and Arabia, and were almost the exclusive sect of christians in Persia. In Syria and on the island of Cyprus they were established, and in the East they spread throughout the vast regions of Tartary, and even into China. Schools were organized in various places, designed however, chiefly, for their ecclesiastics.

Under the tolerant reign of Genghis Khan and his immediate successors, in the thirteenth and fourteenth centuries, the Nestorians continued to propagate their religion in the East; but on their western border they were violently assailed by the followers of Mohammed. These attacks they could not resist, and were obliged to retire before their fierce assaults; but a more devastating scourge awaited them in the

* The press was forwarded in Sept., 1841.

sword of Tamerlane, and in 1380 vast multitudes were cut down by this fell destroyer. Since the sixteenth century very little has been known in regard to the Nestorians. Their present number does not exceed 150,000. They inhabit the mountains of Koordistan and the region of Ooroomiah, situated in the northwest part of Persia. Those east of the mountains are in subjection to the Persians; those on the west are subject to the Turks; while such as dwell among the mountains maintain their independence.* There is a considerable diversity of character among them. The inhabitants of the plains partake, in some degree, of the mildness and suavity of their Persian neighbors; those of the mountains are wild and intractable, and are often engaged in predatory warfare: yet they all possess remarkable traits of kindness and hospitality.

The Nestorians have not only been reduced in numbers, but have also become very debased as regards their morality and religion. It is not however to be supposed that in their earlier days they possessed the gospel in its purity, though it was unquestionably free from many of the errors now prevalent among them. Indeed, while they have retained in some measure the *form* of religion, they have become destitute of its *power*. At the time the missionary first visited them, the entire scriptures, except the book of Revelation, were in their possession. They numbered, however, but a few copies; and in separate books, which were divided among the people. They were of but little practical utility, and indeed, were as a dead letter to the greater portion of them, not one in a hundred, including ecclesiastics, being able to read. In morals they were lamentably low. Lying was generally practised, and intemperance prevailed to a fearful extent.

It is well known, that it is a favorite opinion of Dr. Grant, though much controverted, that the Nestorians are a part of the lost "ten tribes."

In October 1835, Rev. Justin Perkins, the first missionary of the American Board to the Nestorians, visited Ooroomiah. He was cordially received, and engaged Mar Yohannan, bishop of Galavan, as his teacher in Syriac. It was not till the latter part of the succeeding year that a permanent settlement was effected. In the month of November Mr. Perkins and Dr. Grant arrived at Ooroomiah with their families. This city is on a beautiful plain, about twelve miles west of a lake of the same name, and two from the mountains, and

contains about 20,000 inhabitants. We make the following extract in relation to the commencement of the mission, from the "History of American Missions."

"The surrounding plain is exceedingly fertile, and beautiful, with gardens and groves. Here and on the way the Nestorians received the mission with joy. Mar Yohannan and the priest Abraham had left Mr. Perkins in July, and each of his own accord had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. Here one scholar from (each of) the thirty Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Mohommedans, seeing these preparations for the education of their christian neighbors, resentfully asked, 'Are we to be passed by?' So strong was their feeling on this subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them."

Such was the establishment of the mission, and it continued to enjoy uninterrupted prosperity. Dr. Grant was overwhelmed with applicants for medical aid. In October 1836, a brother and an uncle of the king of Persia visited the mission and became acquainted with the school, and the next day, unsolicited, sent a firman, commending the mission, and commanding the governor to protect it from all harm. Subsequently another firman was issued to encourage and protect the missionaries. As some of our readers may be interested in it, we have here inserted it; a due abatement will of course be made for Persian rhetoric.

"In the name of God, lofty in exaltation.

[Here is the king's seal containing the following inscription.]

The Almighty God! Mohammed Shah, the arbiter and master of crown and signet hath come; the light of the realm and of nations, the lustre of laws and religion hath come.

In the name of Almighty God! we command to be obeyed by the world: It is this: that the high in station, quick of understanding, the noble, the perfection of intelligence and dignity, and the fulness of exaltation and grandeur, the greatest of christian priests, and the highest of the perfect followers of Jesus, Mr. Perkins, who has labored with inestimable kindness, for the sake of the high and refulgent king of kings, for the purpose of exalting and

* Reports have just reached us, entitled to some credence, that they have fallen a prey to the combined forces of the Koords and Turks.

gratifying, (Mr. P.) let him know that, in accordance with a representation to his refulgent and fortunate majesty, by his beloved and exalted uncle, Malek Kasem Meerza, that he said "high in station," in accordance with his calling and inclination, has, in the country of Ooroomiah, established a school, and has been, with the most assiduous care and attention, engaged in the instruction of children and the education of the young and the diffusion of science and knowledge,—these are the reasons of the manifestation of the graciousness and favor of the king of kings to the said "high in station," and it is that the abundant graciousness of the king of kings may be displayed to exalt and honor him, that this auspicious command is issued.

It is requisite that the said "high in station" increase his attention to education and instruction of the young, and with even greater zeal than hitherto, teach them the science of history, geography, geometry, and mathematics; and in the performance of these services, his majesty's graciousness and favor will rest upon him.

Written on the 27th day of
Rabeeool Evvel, 1255.

The king's auspicious seal
hath reached this :"

[The prime minister.]

In 1839 Dr. Grant at great hazard visited the independent Nestorians of the mountains, and was every where received with the utmost cordiality; a mission has since been established among them. We make the following extracts from his journal on that visit :

First reception.

"The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Ooroomiah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village, in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the

chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apartments in each. We were seated upon the floor in "a large upper room," which serves as the guest chamber, and the family room in summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl, laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Savior's injunction, "Gather up the fragments that nothing be lost," and also, that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females, and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon's description of a virtuous woman, even to their method of spinning, Prov. 31: 19; literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

Their attachment to the Scriptures.

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of it, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though

the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes. Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions of the scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand; and when I told priest Ouraham of the power of the press to multiply books, his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me take the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name that I may have the gospels too," referring to the four gospels in the ancient Syriac, which is the only portion of the Bible printed in the Nestorian character."

The American Board have six ordained missionaries, one printer and one physician, stationed at Ooroomiah and among the Independent Nestorians. The following extracts are from the last annual report of the Am. Board.

"Dr. Wright arrived at Ooroomiah on the 28th of July, 1840, and Mr. Breath, the printer, on the 17th of November following, with the press. The press was immediately put in operation, and excited great interest, alike among Nestorians and Mohammedans. An edition of a thousand copies of the Psalms was commenced. Thus the christian press has been introduced into another of the Asiatic communities, and bestowed upon another of the oriental churches. May its light never be extinguished. 'We now realize,' says Mr. Perkins, 'the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness when presented to them by us, while their own clergy thus co-operate with us.' The free schools in the villages are seventeen in number, in sixteen villages, containing four hundred and fourteen pupils, twenty-

five of whom are females. The boarding school for females contains twenty-three pupils, and the seminary for males, thirty-nine. This makes the whole number of Nestorian pupils four hundred and seventy-six. Eighteen priests and sixteen deacons are the teachers of the schools."

The health of Mrs. Perkins having become impaired, Rev. Mr. Perkins, in company with her and Mar Yohannan, embarked for this country in the latter part of last year, and arrived at New York in January, in season to attend the special meeting of the American Board there, about to be convened. Mar Yohannan, it will be recollected, was the bishop who first received Mr. Perkins, and who has since been a valuable assistant. On being introduced to the Board, he addressed them with great dignity and simplicity, as follows :

"My dear brethren and friends in Christ. I come from Ooroomiah that I may see you. God loves your nation. You send us missionaries. They give us books. They open schools. They preach the gospel of the blessed Savior. Their labors are very great at Ooroomiah. We cannot pay you for all this. But, brethren in the Lord Jesus Christ, your reward is his kingdom; for he has said, whosoever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries, they labor hard; they go from village to village, and preach and teach in the schools; they need more strength; and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than if it had not been lost. The Mussulmans lord it over us, and on that account we ask help from you, in the name of Christ. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And King David has said, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Yea, what you do, you do not for men but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all your treasures be in heaven, and your hearts be there also."

We cannot better conclude this article than in the glowing words of Mr. Perkins, as published in the Biblical Repository.

"Is not the almost miraculous preservation of the Nestorian church from being crushed by the heavy arm of Mohammedan oppression on the one hand, and entangled and destroyed by the wiles of Jesuit emissaries on the other, an animating pledge that the Lord of the church will continue to preserve this venerable remnant? What position could be more advantageous in it

bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe, that this ancient church, once so renowned for its missionary efforts, and still possessing such native capabilities, as well as such felicity of location, for the renewal of like missionary labors, will again awake from the slumber of ages, and become bright as the sun, fair as the moon,

and terrible as an army with banners! that it will again diffuse such floods of light, as shall put forever to shame the corrupt abominations of Mohammedanism, roll back the tide of papal influence which is now setting in so strongly, and threatening to overwhelm it, and send forth faithful missionaries of the cross, in such numbers and with such holy zeal, as shall bear the tidings of salvation to every corner of benighted Asia."

THE ROMAN CATHOLIC CHURCH.

We submit the following statistics respecting the Roman Catholic church in this country, and the missions of that church throughout the world; they are taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. These statements may be received, it is presumed, as being pretty accurately given.

The prevalence of Romanism in this country

is in part the result of a foreign missionary effort. Catholics have emigrated from the various countries in Europe to America, and a society at Rome, "for the propagation of the Faith," has furnished them with a priesthood; has built churches, founded colleges, and established schools; and this has been done with a zeal becoming a purer faith. We publish these statistics merely as matters of useful intelligence, and without farther comment.

Statistics of the Romanist Church in the United States.

Dioceses.	Chh. and Chapels.	Chh. Building.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Literary Institutions for Young Men.	Young Men Educated.	Female Religious Institutions.	Female Academies.	Pupils in Fem. Academies.	Charitable Institutions.	Religious Associations.
Baltimore, - -	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia, - -	93	—	—	61	3	1	33	2	80	—	1	50	6	12
New York, - -	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston, - -	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit, - -	25	1	25	16	1	—	—	1	50	1	1	—	—	5
Cincinnati, - -	38	15	20	35	3	1	12	1	60	2	2	120	5	12
Vincennes, - -	27	10	29	30	4	1	10	1	50	1	2	40	2	2
Du Buque, - -	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis, - -	56	9	60	50	24	3	37	2	320	10	10	640	7	—
New Orleans, - -	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, - -	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, - -	7	—	23	15	3	—	—	2	70	1	2	40	1	—
Charleston, - -	14	3	47	20	—	4	9	—	—	2	2	80	4	4
Richmond, - -	8	1	5	6	0	1	3	—	—	—	3	160	4	6
Bardstown, - -	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville, - -	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	88

The Catholic population of the United States is estimated at 1,300,000.

Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."

EUROPE.

	Archbish.	Bish.	Priests?	Cath.
Ionian Islands,	1	1	20	12,000
Kingdom of Greece,	1	3	100	23,000
Moldavia, Wallachia, Servia,	1	2	36	71,000
Turkey,	5	6	423	281,000
Total,	8	12	579	387,000

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

ASIA.—Western.

	Archbish.	Bish.	Priests.	Cath.
Anatolia, Cyprus, Chio,	1	2	54?	12,000
Holy Land,	—	—	—	168
Vic. Apos. of Aleppo,	—	1	—	200?

Maronites,	8	2	1100	500,000
Melchites,	1	12	180?	50,000
Syrians,	2	8	60?	30,000
Armenians,	1	2	100?	40,000
Bishopric of Babylon,		1	4	1,000
Chaldeans,	5	5	104	15,000?
Total,	18	29	1667	659,200

Central.

	Bish.	Coadjutors.	Priests.	Cath.
Russia in Asia,	0	0	140	20,000
Tibet,	1	1	13	8,000
Bengal,	1	0	13	20,000
Bombay,	1	1	36	40,000
Madras,	1	1	11	100,000
Pondicherry,	1	0	38	230,000
Ceylon,	1	0	100	200,000
Malabar,	1	1	380	182,000
Total,	7	4	739	800,000

Eastern.

	Bish.	Coadjutors.	Priests.	Cath.
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000
Total,	15	6	350	752,000

Total of Asia, 89 Bishops, 1856 Priests, and 2,211,000 Catholics.

AFRICA.

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers;

making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

AMERICA.

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

OCEANICA.

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

American Baptist Board of Foreign Missions.

Obituary Notice.

CORODEN H. SLAFTER, the subject of this notice, was born in Norwich, Vermont, Jan. 31, 1811. He removed, with his parents, to the town of Lawrence, St. Lawrence county, in New York state, where he resided until the year 1831. In a revival which occurred in the town during that year, he became, it is believed,

a subject of renewing grace, and united with the Baptist church under the pastoral care of the Rev. Silas Pratt. Immediately on embracing the Savior, he manifested a strong desire to render himself useful in his cause. He soon began to feel impressions of duty to preach the gospel, but being without the means necessary for procuring an education, his mind, for a time, labored under much embarrassment. In the

spring of 1833, he repaired to the Hamilton Literary and Theological Institution, a total stranger—without pecuniary means, and without patronage or recommendation, other than that afforded by a simple statement of his feelings. His appearance and conversation inspired confidence, and awakened an interest in his behalf. He received encouragement, and commenced a course of studies at the Institution, which he pursued for five years, with fidelity and success.

A considerable portion of the expense of his education was defrayed by the labor of his hands, and by occasional donations from the churches in the vicinity, to which he ministered.

His amiable disposition, and a mild, conciliating manner, soon won for him general esteem; and the consistency of his conduct, and above all, the deep and fervent tone of his piety, rendered his influence upon the Institution, and upon all with whom he had intercourse, salutary. Few persons, it is believed, have ever left that or any other Institution, with a more irreproachable character, or with a larger share in the confidence and affection of those with whom he was associated. His vacations, and most of the Sabbaths during term time, were spent in preaching to destitute churches. His labors were blessed, and many, there is reason to hope, were led through his instrumentality to embrace the Savior.

He was early interested in the cause of missions. Even before his conversion, what he had heard and read on the subject, had made a deep impression upon his mind; and while pursuing his studies, on looking over the field, the condition of the "poor perishing heathen" presented a claim which he could not resist. After prayerful deliberation he consecrated himself to the work, with singular zeal and energy of purpose; and from the often repeated expression of his feelings afterwards, we have reason to believe that he never regretted his choice.

He was one of the company of missionaries who sailed from Boston in the ship *Aphorp*, in Dec. 1833, and arrived at Bangkok *via* Singapore, on the 22nd of August, 1839. From that period to the time of his death, which occurred on the 17th of April last, he manifested an unabated interest in the work to which he had devoted his life, and an increasing desire for the salvation of the heathen.

Mr. Slafter possessed some traits of character of peculiar value to the missionary. His constitutional ardor of feeling was tempered by a mild and amiable disposition. His manners were simple and prepossessing, and usually gave him easy access both to the religious and

the irreligious. His piety no one could question. It was of that deep and ardent kind which diffuses itself over the whole character, and directs the whole course in life. Those to whom he addressed the great truths of the gospel, believed him to be sincere—they felt that he was in earnest; and more often than is common, we believe, his fervent and affectionate appeals found their way to the hearts and consciences of his hearers. His energy of character, and the singleness of heart and purpose with which he devoted himself to the great work in which he was engaged, rendered him an active and enterprising missionary. He had formed the design of visiting every part of the kingdom of Siam, and of carrying the word of life to those who could read, or would listen to the simple exhibition of its truths. For this purpose he had fitted up a family boat, in which himself and his companion had made several excursions upon the Meinam, and the canals which connect this with other principal rivers. He had already penetrated farther into the interior than any other protestant missionary had ever done; and had distributed tracts and portions of scripture, where the knowledge of God and his salvation had never before reached. It was in the midst of these useful labors, in which his heart and hands were alike wholly engaged, that he received the summons which called him hence, as we doubt not, to his eternal rest.

It has been before stated, that when first informed of the probable termination of his disease, he expressed some disappointment. He could not believe his work was yet done. His heart was so much set upon doing good to the perishing souls around him, that the thought of leaving them in their destitute and hopeless condition, was painful to him. But on a little reflection, he seemed to resign himself wholly to the will of God, for, said he, "He is able to carry on his work without us." "For several days before his death," says a letter from Mrs. S., "his joy seemed to abound. Not even the shadow of a cloud appeared to interrupt the peace which he enjoyed." *Com.*

A'SÁ'M.

Under this head will be found a pretty full view of this mission. It will be seen that our missionaries, though single-handed, are laboring with great industry. We invite particular attention to the appeal from Mr. Barker. The circumstance of having a single convert, as mentioned in Mr. Brown's journal, is of great moment, as an expression of the Divine approbation—as an evidence that God

has put his hand to the work. Those instrumentalities which Heaven is wont to bless are now brought to bear extensively upon pagan minds in that province; and if we labor in faith, we may expect that our labors will be crowned with success.

A'sam is a province under British authority, lying between Bengal and Thibet, 700 miles in length by 70 in breadth, intersected by the Brahmaputra and several other rivers. Our mission is established in Upper A'sam, supposed to be a healthy region, and one which has recently assumed some importance from the introduction of the tea-plant, which is now being cultivated successfully, and to a considerable extent.

GREECE.

Communications of a highly interesting character have been received, during the last month, from our missionaries in Greece. Mrs. Dickson was improving in health, but without any immediate prospect of a perfect restoration. The other missionaries were in usual health.

The mission at Patras is prospering; one person is mentioned as having recently become a hopeful convert. The town authorities have made a written request to Apostolos, as agent of the Baptist mission, to supply the public schools with the scriptures and tracts. The communication is made in language highly creditable to our missionary of that station. "It makes mention particularly," says Mr. Love, "of the praiseworthy labors of the mission in that town."

Messrs. Love and Buel are in correspondence with the Lord High Commissioner, upon the subject of furnishing, on their part, certain books for the common and other schools of that republic; and they have received from his Excellency through his Secretary, very gratifying assurances of his readiness to accept the kind offices thus proffered, by recommending the books named. Wayland's Elements of Moral Science had been previously translated, and a benevolent individual within a few days has placed three hundred dollars at the disposal of the Board, for publishing an edition in Modern Greek, for gratuitous distribution.

TAVOY.

We have received from Mr. Mason a map of Southern Tavoy, accompanied with notes upon the same as a field of missionary labor, which will be published in our April number. The map is now in the hands of the engraver.

Recent Intelligence.

SIAM.—Since the last number of the Magazine went to press, intelligence has been received from most of our missionary stations, both in Asia and in other parts of the world. Letters have been received from Messrs. Jones, Dean and Goddard. We have room, at this time, only for the following extract of a letter from Mr. Dean, of the recent date of Aug. 26, 1841.

You may be interested to learn that we have commenced a class in theology, composed of members from the Chinese church. They held their first recitation last evening; and though the class at present consists of only two members, viz. the assistant (Keōk Cheng) and the school teacher, we have the prospect of an increase of numbers soon. The object is to qualify them for more efficient helpers in preaching the gospel to the Chinese; and we commence on the plan of giving them a somewhat systematic course of instruction, taking a list of subjects, beginning with the being of God, evidences of inspiration, &c. These native converts are more in need of a course of instruction on the plan of Systematic Theology than students at home; besides which, they attend our daily worship, where a plain exposition of the New Testament, with practical remarks, is attempted. The class for the present is to meet twice a week, viz. on Tuesday and Thursday evenings; the exercise is opened by prayer, when each member reads a dissertation on the subject proposed, after which we all propose questions and answer each other as well as we can. The class takes notes of what is said, and the session closes with prayer. A few who are not members of the class, came in last evening to listen. The importance of raising up and qualifying native assistants is admitted by all to be an object of great importance, but it must be the result of time and persevering and prayerful effort; and though this with us is the day of small things, yet as being connected with the future, it is not to be despised. We ask your prayers that God may make these endeavors the means of saving souls, and of building up his church in this land of ignorance and sin. Keōk Cheng spends his time in visiting the people, and distributing tracts under the supervision of br. Goddard, who goes out with him occasionally; an exercise which will be profitable to him in speaking the language, while he may afford the assistant important aid by giving countenance to his labors, and suggesting the best mode of applying the truth.

Yesterday was the day for our meeting in the bazar, and the service was conducted by the school teacher. This was the first time he had taken the lead of religious worship in so public a manner, though he had often made remarks and engaged in prayer on such occasions. He has generally a good command of language, and has a clear and discriminating mind, yet on this occasion his efforts were a perfect failure. He took for his text the language of Peter, "Lord save me," &c., which afforded a good theme for remark, and the service on the whole was rather interesting. The failure of the young man may do him good. The old man who has before been alluded to, as having been for the last six years a member of the Catholic church,* was at meeting yesterday as well as last Sunday. This man having had some difficulty with the Catholic priest, came to us last Sunday week, and attended the exercises of the day, and came the next day, and last Sabbath took part in our prayer meeting, but was still so much encumbered by the forms of Catholicism, that he begged us to forgive his sins, and did not forget to pray to "Mary, the holy mother of our Lord." This man is capable of doing us much harm or much good, and though we are not prepared to promise ourselves much advantage from him, still we are glad of an opportunity to teach him the truth as it is in Jesus. Last week another Chinaman who had previously been before the church for examination, renewed his request for baptism, but we were not ready to encourage his reception.

MERGUI.—Mr. Brayton writes under date of July 24, 1841—from which we make the following extract. Mrs. Brayton had recently been dangerously sick, but was then convalescent, with a prospect of speedy recovery to perfect health.

My last of April 10 gave some account of our labors up to that time. Our school commenced May 24. We have at present 15, all of whom belong to Christian families, but two. Some notice of these two, I presume will not be uninteresting. One is Cher-kee, son of Ta-moh, the chief at Tigerhead, the young man to whom I referred in my last. At the commencement of the rains, he told his parents he wished to go to the city to attend school, adding, "I am determined to be a Christian." His parents would not grant his request.

* In a letter dated Aug. 13. received by the same arrival.—ED.

He then said, "I must go."† He embraced the first opportunity and came. After being here about a month, he asked for baptism, and gave such evidence of a change, that we felt it to be our duty to grant his request. He was accordingly baptized June 27. He yet appears well, and we cannot but hope and pray that he may be a blessing to his father's family.

The other is a young woman belonging to a family, who, at the commencement of the rains, came from the Palaw district to attend school with us during the rains. But before commencing study, the whole family wished to go up the Tenasserim on a visit. They did so, and for some unknown cause did not return, and were opposed to having this young woman come. She, however, withstood their opposition and came. I suppose she never saw a book before, yet she has learned to read well any thing we have printed. The 11th instant she requested baptism, and gave very clear evidence of having been born again. The same day she, with three little girls belonging to Christian families, were baptized, making five Pgho Karens baptized here the present rains. Our scholars are now all members of the church, except one little boy about 5 years old.

The number of our Pgho church in this vicinity is at present 18, called the Ka-mah-kah church.

BASSAS.—The following is an extract of a letter from Mr. Day, dated Bexley, Oct. 4, 1841. Mr. Day, a man of color, is preacher and school teacher. Bexley is six miles above Edina, on the St. John river. The school contains about thirty scholars, and continues to be in a flourishing condition. A church was about to be organized at Bexley; the Saturday after the date of Mr. Day's letter had been appointed for this purpose.

The natives are attentive and solemn when the word is preached. Three head men have forbidden work on the Sabbath; and they are fast losing confidence in their greegrees: few will vindicate it, some have renounced it. Their courts however still adhere to the trial by Sassa wood. Sunday before last, having preached in a large country town, on leaving for another, was followed by a very intelligent native, who said, "The words you speak be very good, pray all time. When I get up pray, when I lay down pray; all day I pray,

† We must not forget that they connect the idea of attending school with becoming a Christian.

when I wake night time I pray, all time my heart cry God." At King Soldier's a few Sabbaths since, a poor sick man wept, and promised to turn to God; quite a number promised that they would pray to God. At Gosey's town many promised to pray to God, some at other places.

It may be desirable for you to know how I am employed. When I am well enough, the trumpet calls all the school in at sunrise; I meet it, have worship, and catechise the children. Five days in the week I teach six hours, preach Wednesday night, and have prayers Friday night. Saturday is devoted to preparation for Sabbath. Sabbath morning at sunrise have prayer meeting; Sunday school at nine o'clock; preach at half past ten in the school room, and then go out into the country and preach in one or two country towns, and return and preach in the school room at night.

Letters, &c., from Missionaries.

ARRACAN.—*E. L. Abbott*, j. Dec. 24, 1840—April 14, 1841, April 20.—*G. S. Comstock*, Jan. 18, 1841, Aug. 3.—*E. Kincaid*, Jan. 12, 1841, j. March 3—July 31, March 27, April 20, Aug. 5.—*L. Stilson*, Jan. 19, June 15.

A'SA'M.—*C. Barker*, j. Nov. 25—May 31, 1841.—*M. Bronson*, Jan. 12, 1841.—*N. Brown*, Sept. 18, 1840, April 5, 1841, j. Jan. 20—June 13, June 14.—*O. T. Cutter*, Jan. 30.

BURMAH.—*D. L. Brayton*, Dec. 31, 1840, July 24, 1841.—*J. M. Haswell*, Jan. 1, Aug. 16.—*H. Howard*, Aug. 21, July 1, Sept. 22.—*L. Ingalls*, Jan. 1, May 19, July 25, Sept. 9.—*A. Julson*, March 24, July 27, Oct. 18.—*F. Myson*, June 14, July 10 (2).—*S. M. Osgood*, j. Jan. 12—March 6, June 23, Aug. 9.—*T. Simons*, Aug. 19 (2).—*E. R. Stevens*, j. Dec. 1840, April 17, June 25, Aug. 20.—*J. H. Vinton*, June 26, Aug. 18.—*J. Wade*, April 15, June 10, Aug. 25, (Mrs. W.) Aug. 26.

SIAM.—*R. D. Davenport*, June 16, July 7.—*W. Dean*, May 28, July 5, Aug. 13, 26.—*J. Goddard*, May 26—June 1, Aug. 25.—*J. T. Jones*, July 22, Sept. 13.—*Mrs. M. M. Stuffer*, May 31.

CHINA.—*J. L. Shuck*, July 1 & 3, Aug. 24, Mrs. Shuck and Akæ, July 2.

TELOOGOOS.—*S. Van Husen*, May 13.

AFRICA.—*I. Clarke*, j. June 6—Sept. 29.—*J. Day*, Oct. 4.

GREECE.—*H. T. Love*, July 21—Oct. 12, Nov. 30, Dec. 16.—*Mrs. H. E. Dickson*, Sept. 23.—*Mrs. Buel*, Oct. 30.

SHAWANOE.—*J. Lykins and others*, Dec. 15.—*F. Barker*, Dec. 3, 25.—*J. D. Blanchard*, Dec. 15.—*J. Meeker*, Dec. 3.—*J. G. Pratt*, Dec. 3, Jan. 15, 1842.—*R. Simervell*, Dec. 18.

CHEROKEES.—*E. Jones*, Sept. 13, 21, Nov. 2.

Donations.

FROM JANUARY 1 TO FEB. 1, 1842.

Canada.

Eaton, Enos Alger, per Elisha A. Baldwin, 19,00

Maine.

Buxton Centre, Rev. William Bailey, per John C. Lewis, 2,00
Camden, Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., with gold beads, 16,25
Winthrop, a few friends, per Horace Parlin, to assist Mr. Lehmann, of Berlin, to pay for his chapel, 6,00
Waterville, Bap. ch., mon. con., per Rev. Mr. Smith, 4,63
South Berwick, a young lady, per Rev. L. Colby, 3,00
— 31,88

New Hampshire.

Stratford, Elisha A. Baldwin 4,00

Vermont.

West Topsham, Bap. ch., mon. con., Nathan Bagley, Jr. tr., per R. M. Bill, 9,00
Thetford, Silas Follet, in part of his bond of \$100 per year, for ten years, 50,00
Cornwall, Mrs. L. Pect 2,00
— 61,00

Massachusetts.

A friend to Africa, for African Mission, 25,00
Old Colony Miss. Soc., L. Pierce tr., per Henry E. Lincoln, 50,00
Carver, Mrs. Chilson Pratt, for Indian Miss., 50
do. do. Burnan tracts, 50
per Rev. A. Briggs, 1,00
Boston, united monthly meeting at Baldwin Place, after sermon by Rev. Mr. Knapp.
For German Mission, 5,00
" general fund, 113,55
per Capt. Shaw, 118,55
do., Bowdoin Square Sab. school scholar, for Burman bible, per A. B. Brooks, 1,00
do., a widow's offering, for Burman Mission, 5,00
do. for general fund, 4,05
— 9,05

South Yarmouth, four friends to missions, per anonymous letter, 1,75
East Long Meadow, Bap. Sab. school, per Augustine Burt, 2,25
Am. Bap. Anti-Slavery Con., S.

G. Shipley tr.,
Brewster, Baptist church and cong. 10,00

West Harwich, do. do.,
for Indian Mission, 7,65
do. do., do. do.,
for general fund, 7,65
— 15,30

Kingston, Bap. ch., mon. con., 5,75

Benj. Denham, for Shawanoe Mission, 1,00

Wendell Association,
Leverett and Montague ch., mon. con., 8,93

Charitable Soc., for
Burman Miss., 11,00
— 19,93

Sunderland and Montague 13,50
Petersham Branch 2,87

— 68,35

Marshfield and Plainfield, Fem. For. Miss. Soc., Mrs. English secretary,	
Hannah Smith	50
Patty Bliss	25
Matthew Wheeler	25
Patty English	1,00
per Samuel Ainsworth,	2,00
Canton, Bap. ch., mon. con.,	16,45
do., ladies	16,25
per Rev. Henry Clark,	32,70
South Reading, Bap. ch., per Rev. L. B. Cole,	27,75
Rowley, Bap. ch., mon. con., per Rev. Cephas Pasco,	1,75
Charleston, per anonymous letter,	3,00
Jamaica Plain, Bap. soc., mon. con., per J. B. Witherbee,	18,87
Chelsea, church and cong., mon. con.,	32,67
do., do. do., Sab. school	7,20
	39,87
Malden, 1st Bap. ch. and soc., per Rev. N. W. Williams,	113,15
West Bridgewater, a friend, gold ring and ear drops, per Rev. S. S. Leighton.	
Newton, Bap. ch., mon. con., per Rev. Prof. Ripley,	12,89
Newton Centre, 1st Bap. Miss. Soc. in Sab. school, per Ebenezer D. White,	28,65
	557,58

Rhode Island.

Fruit Hill Sab. school, for Sab. school in Burmah, per Stanton Belden,	6,00
do., Bap. ch., mon. con.,	2,70
	8,70

New York.

Poughkeepsie, Young Ladies Miss. Soc. in Miss Booth's seminary, for girls' school in Edina, Africa, per Rev. Dr. Babcock,	10,00
New York City, Laurens st. ch., per Dr. Barker,	18,00
Saratoga Bap. Assoc., per Rev. Isaac Wescott,	211,63
St. Lawrence Bap. Miss. Convention, per W. H. Rice, tr.,	35,00
	274,63

New Jersey.

New Jersey Bap. State Convention, Cohausey, 1st Bap. ch.	14,36
Pemberton, do. do.	24,25
Burlington, do. do.	49,42
do., do. Ind. Miss.	17,64
	67,06
Mount Holley, Bap. ch.	32,00
Trenton and Lambertson, Bap. ch.	51,45
Bordentown, Bap. ch.	33,00
Bridgewater, do. do.	38,00
Vincentown, do. do.	9,02
Cedarville, do. do.	11,00
Hightstown, do. do.	6,50
Sandy Ridge, do. do.	12,00
Jacksonville, do. do.	5,52
Middletown, 1st ch.	50,00
Plainfield, Bap. ch.	10,00
Freehold, do. do.	25,00

Middletown, 2d ch.	21,10
Nottingham Square, do.	12,00
Williamsburg, Bap. ch.	7,00
Allowaytown,	30,72
Kettle Creek, for Indian Mission,	2,00
do. do., general fund,	2,00
	4,00
Patterson, 2d Bap. ch.	10,00
Weart's Corner, D. Hill	2,00
Upper Freehold	1,50
A friend	2,00
do. do.	1,52
Canton, Bap. ch.	12,00
May's Landing, Sunday school	2,00
	500,00

South Carolina.

Welch Neck Association, John K. Mc Iver tr., per M. Mendenhall,	291,50
Darlington, Fem. Benev. Soc., Miss Mary A. Catlett tr.,	60,00
Miss Sarah P. Catlett, for the education of a child in A'sam,	25,00
	85,00
	376,50

Alabama.

Mobile, St. Anthony Street Bap. ch., per George Y. Brown,	35,00
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Mississippi.

Yellow Bush Association	36,81
Grenada, Bap. ch.	8,00
Providence, do. do.	3,00
Burton, do. do., for Burman bible,	10,00
Zion, do. do., for Bur. bible,	1,87
Liberty, do. do., do. do.,	11,32
Zion Association, do. do.,	31,88
Fellowship, Bap. ch., do. do.,	12,00
Bethany, do. do., do. do.,	5,00
A friend,	12
per William Minter,	120,00

Louisiana.

Clinton, Rev. Thomas P. Green	2,00
Mrs. Asenath M. Green	2,00
per R. C. Gordon,	4,00

Ohio.

Greentown, Bap. ch., per Rev. Henry Comer,	10,00
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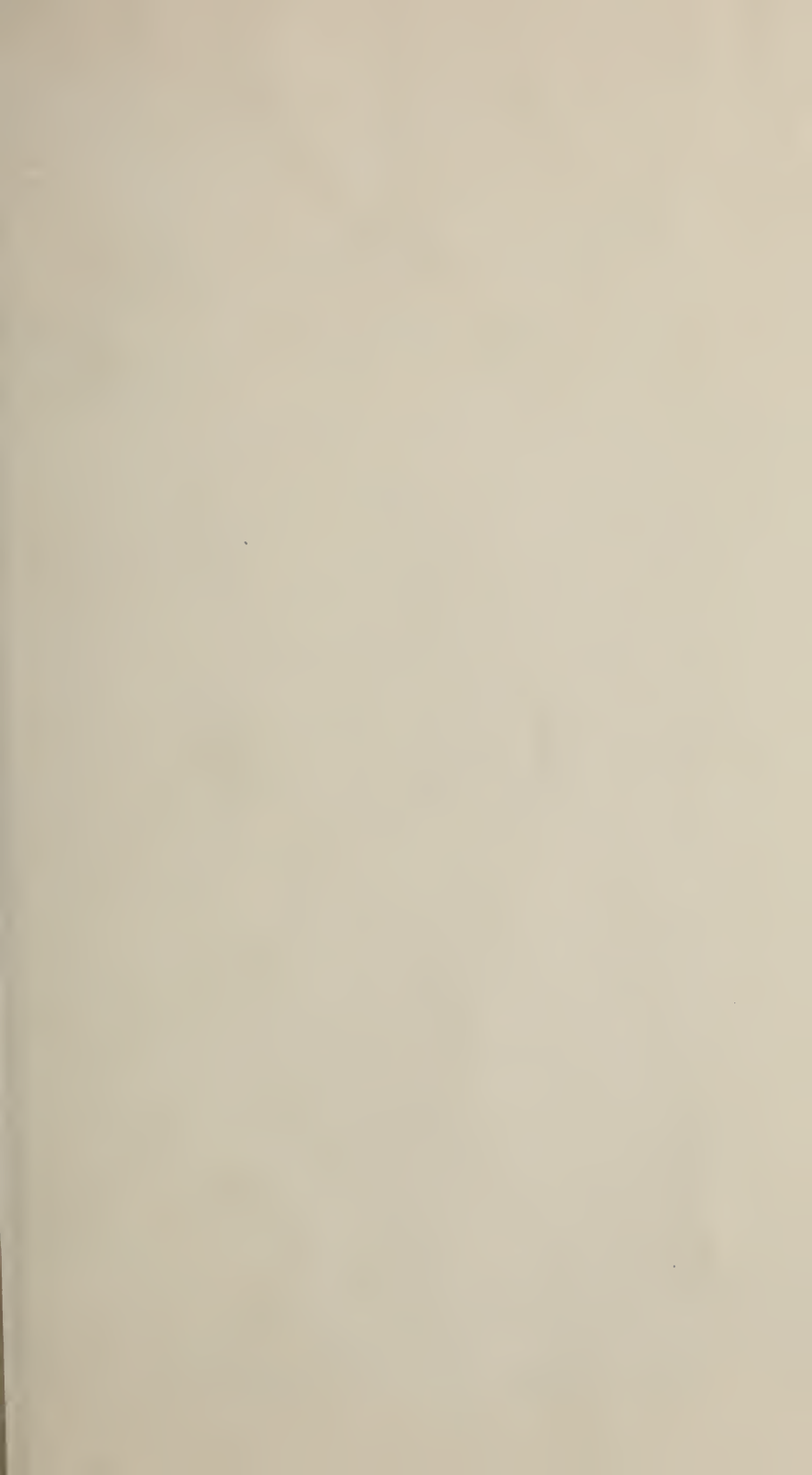
Michigan.

Michigan Bap. State Convention, R. C. Smith tr.,	27,00
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Legacies.

Eastham, Mass., Polly Smith, deceased, Freeman Mayo Executor, per Rev. Mr. Litch,	12,00
North East, Dutchess Co., N. Y., John Gurnsey, deceased, Geo. Gurnsey and Joseph Reynolds Executors, per Rev. Dr. Babcock,	700,00
	712,00
	\$2741,29

H. L. LINCOLN, *Treasurer.*

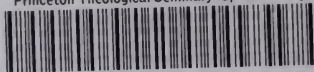


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